MINUTES

OF THE

THIRTY-FOURTH ANNIVERSARY

OF THE

Broad-River Baptist Association;

CONVENED AT

GOUCHER CREEK MEETING-HOUSE,

Spartanburg District, S. C.

OCTOBER 17-20, 1834.

Rutherfordton:

Roswell Elmer, Jr., Printer.

1834.

MINUTES.

FRIDAY.

1. The introductory sermon was delivered agreeable to appointment by Eld. Berryman Hicks, from 1 Tim. iv. 16.
2. Read letters from 24 Churches, enrolled the names of their delegates, and minuted the accounts transmitted.
3. Elected Eld. Drury Dobbins Moderator, and Eld. Philip Ramsaur Clerk.
4. *Shiloh*, a newly constituted Church, made application for admission into our union, by her delegates, Eld. Joab Wilkie, H. Culbreath, and T. Hall, and after giving the necessary satisfaction respecting her faith and order, was cordially received, and her delegates were invited, and took a seat with us.
5. Appointed Elds. Dobbins, Hicks and Ramsaur, a committee to arrange the business of the Association.
6. After prayer by Eld. Elias Mitchell, adjourned until to-morrow 10 o'clock.

SATURDAY.

Met according to adjournment. The Moderator prayed. The report of the Committee to arrange the business of the Association, was called for, read and received.

7. Read rules of Decorum.
8. Received and read letters from corresponding Associations, viz: from the Bethel, a letter and minutes, by their messengers, Elds. E. Mitchell, T. S. Greer, and D. Duncan; from the Saluda, a letter but no messenger; from the Reedy River, a letter and minutes by their messenger, Elias Rogers; from the Catawba, a letter and packet of minutes, but no messenger; from the Tiger River, (a newly formed Association) a letter and minutes by their messengers, A. Crow and J. G. Landrum, who were gladly received, and this association agrees to correspond with the Tiger River.
9. The following persons were thus appointed, viz: Eld. B. Hicks to write to the Bethel Association, Elds. D. Dobbins and P. Ramsaur messengers; Br. J. Camp to write to the Saluda, Elds. J.

Rainwater, J. Lyon and D. Scruggs messengers; P. Ramsaur to write to the French Broad, Elds. W. Hannon and J. Lyon messengers; B. T. Kirby to write to the Reedy River, Elds. H. McDougal, J. Rainwater and D. Scruggs messengers; J. Rainwater to write to the Catawba, G. Wilkie, B. T. Kirby and J. Wilkie messengers; J. Webb to write to the Tiger River, B. Hick, J. Rainwater and D. Scruggs, messengers.

10. Appointed brethren D. Scruggs, R. White, S. Wilkins, and Anderson S. Elom, a Committee to arrange union meetings, who reported as follows: 1st, at Philadelphia, to commence on Friday before the second Sunday in March 1835. 2d., at Buffalo, to commence on Friday before the 4th Sunday in May. 3d, at Concord, on Friday before the 2d Sunday in June. 4th, at State Line, on Friday before the 2d Sunday in July.
11. Appointed B. Hicks, J. Camp and J. Wood, a Committee to receive contributions for printing the minutes and circular letter of the Association, and the Clerk was directed to have 1200 copies printed.* J. W. Lewis, the former Clerk, paid over to the Association through the Committee, $12.25, a balance of the funds remaining in his hands.
12. Appointed D. Dobbins, B. Hicks and P. Ramsaur, a committee to examine minutes of corresponding Associations, who report, that they find nothing that is necessary to be inserted in our minutes; they are also to examine the circular letter.
13. Appointed the supply and delegates of Goucher Creek church, a committee to arrange the preaching for to-morrow, who reported as follows: Elders T. S. Greer and D. Dobbins before intermission, after the intermission, Elds. E. Rogers and J. G. Landrum, preach, and Eld. J. Webb conclude; worship to commence at 10 o'clock.
14. Appointed D. Dobbins to write the Circular letter next year, and the subject be, "*The duty of a Church in the choice of a deacon.*"
15. Elected Eld. J. Webb to preach the introductory sermon next year, and in case of failure, Elder J. Rainwater be prepared.
16. On motion, took up a quere found on the table, viz: Is it consistent with the Gospel, to receive into the fellowship of the church, persons who have been baptized by a minister in disorder, without re-baptizing them? Answered in the negative.

After prayer by T. S. Greer, adjourned till Monday 9 o'clock.

SUNDAY.

The stage was occupied by those appointed. The congregation was large and attentive. The services were performed with zeal and animation, and from the apparent effect, it is hoped the labors of the day will be attended with a divine blessing.

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*Printer's Bill $25.00

MONDAY.

Met according to adjournment, and after prayer by the Moderator, proceeded to the remaining business of the Association.

17. The corresponding letters were called for, read and received.

18. The Circular letter prepared by Eld. B. Hicks, was called for, read and received.

19. Our next association will be held at Wolf's Creek Meeting-House, 18 miles N. W. of Spartanburg C. H., S. C., at the usual time.

It becomes our painful duty, to record the death of our beloved brother, JAMES LEWIS, under which dispensation we desire to feel deeply humbled under GOD, and sympathize with the bereaved widow, and fatherless children; but we would "*not sorrow as those who have no hope;*" what is our present loss, is *his* everlasting gain.

The Association desires to call the attention of the churches of which she is composed, to a resolve of last year, to observe Christmas day and the fourth of July, as days of religious worship every year.

On motion, *Resolved*, That the thanks of this Association is due to the citizens in the vicinity of Goucher Creek Meeting-house, for the kindness and hospitality they have manifested towards the delegates of this Association; and may the LORD reward them for it.—

Adjourned to the time and place above named.

D. DOBBINS, Moderator.

P. RAMSAUR, Clerk.

STATE OF THE CHURCHES.

Churches.	*Post Offices.*	*By whom Supplied.*	*Delegates Names.* ☞Ministers' names in SMALL CAPITALS.—Unordained Preachers' in *italics.*—Those marked with an asterisk (*) were absent.	Baptized	Re'd by l'r	Restored	Dismissed	Excluded	Dead	Total.	Sunday	Cont'bution
Buffalo	Erwinsville N C	D. Dobbins	B. HICKS, P. RAMSAUR, S. Wilkins, J. Wood	0	1	0	0	2	2	84	4	$3.50
Sandy Run	Mooresboro' N C	D. Dobbins	D. DOBBINS, E. Janes	29	5	0	4	0	1	135	3	$2.00
Friendship	Smiths Store S C	J. Rainwater	James Calvert, Robert Rogers	2	0	0	9	3	1	162	1	$2.81¼
Greens Creek	White Oak N C	J. Blackwell	JOHN BLACKWELL,* Charles Wilson	10	0	1	3	2	1	64	1	$0.87½
Cedar Spring	Cedar Spring S C	E. Ray	HEZEKIAH McDOUGAL, Rob't White, Th. Cooper	1	0	0	1	1	0	95	4	$1.00
Green River	White Oak N C	J. Blackwell	JOEL BLACKWELL,* JOHN LYON, Stephen Coward	7	3	0	2	1	0	64	2	$0.68¾
Buck Creek	Buck Creek S C	B. Hicks	William Dobbins, Samuel Ezell	0	3	1	0	0	2	90	3	$1.77
Long Creek	Hoylsville N C	B. T. Kerby	B. T. KIRBY, Samuel Weathers	2	0	0	2	0	1	50	3	$1.00
Providence	Clarkesville S C	J. Richards	J. RICHARDS, Nathan Byars, Joseph Camp	2	1	2	1	1	2	43	1	$1.00
Elbethel	Hancocksville S C	G. Wilkie	Walter Moorehead, Adam Goudelock	4	1	0	0	0	0	36	4	$0.62½
Concord	Rutherfordton N C	J. Webb	John Burge, Abram Green	1	2	0	1	0	0	38	2	$0.75
Goucher Creek	Hancocksville S C	J. Rainwater	Moses Wilkins, Robert Wilkins	5	1	0	0	1	1	83	3	$1.00
Antioch	Harmony S C	G. Wilkie	G. WILKIE, Abram Hardin, Isaac Mullinax	5	1	2	7	4	0	98	1	$1.47½
Zion	Gardners Ford N C	D. Dobbins	Anderson S. Elom, James F. Elliott	1	1	0	0	0	3	58	1	$1.75
Wolfs Creek	Earlsville S. C	W. Hannon	W. HANNON, *Thomas Grogen*, Joseph Davis	15	2	0	13	0	0	137	3	$2.43¾
New Prospect	do.	J. G. Landrum	Rob't Bullington, Wm. Wilkins, Sam'l Bullington	7	2	1	5	1	0	81	2	$1.25
Cross Roads	Milford S. C	W. Hannon	TH. S. RICE,* *William Lindlay*,* Wm. Howard	6	9	0	7	0	0	39	1	$1.00
Macedonia	Buck Creek S C	B. Hicks	William Thomas, Samuel Guthrie	0	0	0	6	4	2	41	4	$1.00
Philadelphia	Smiths Store S C	J. Rainwater	J. RAINWATER, Enoch J. Underwood	2	1	0	4	1	1	110	2	$2.00
Bethesda	Spartanburg C H	D. Scruggs	John Pool, Anthony Crocker	1	0	0	2	0	0	43	1	$1.00
Camps Creek	Mooresboro' N C	J. Padgett	Lewis Janes	0	0	2	0	1	0	31	3	$0.50
State Line	Buck Creek S C	D. Scruggs	D. SCRUGGS, David Pope	3	2	0	0	1	1	25	2	$0.87½
Mount Arrarat	Draytonsville S C	G. Wilkie	John E. Guiton	7	2	1	8	3	0	56	2	$1.00
Hebron	Hoylsville N C	B. T. Kirby	No return.							20	4	$0.00
High Shoal	High Shoal N C	J. Padgett	JOHN PADGETT*, *J. Webb*, Jonathan Dobbins	1	0	0	0	1	0	21	4	$0.47½
Shiloh	Rutherfordton N C	J. Wilkie	J. WILKIE, Henry Culbreath, Thomas Hall							44	3	$1.00
				109	37	10	75	27	18	1748		$32.78

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches in Union Greeting.

Beloved Brethren :

According to a resolve of last year, we address you on "*The design of circumcision, and the difference between that and baptism.*"—In doing of this, we will first speak of the act of circumcision ; secondly, shew the design ; thirdly, speak of the act of baptism ; and fourthly, shew the difference.

1st. On the eighth day from the birth, whatever day of the week that was, the Jews invariably performed the rite of circumcision. Three stools were set in the house or sometimes in the synagogues, one for the person who held the child ; one for the operator, or cutter off; and one for Elias, who was supposed to be spiritually present as a zealous defender of the divine law. The attendants were generally ten in number, some of which carried torches of twelve wicks, to represent the twelve tribes of Israel, and others a knife for the operation, a cup of red wine to act as a styptic, a basin of sand into which to throw the foreskin, a basin of olive oil to annoint the part, and a towel and water. When every thing was ready, the female employed by the mother, brought the child to the door of the apartment or synagogue, and gave it to the one appointed to hold it during the operation, who, on entering was hailed by the company in the following words : "Blessed be he who comes." When the operation was finished, the operator having washed, received a cup of wine consecrated it with the usual benediction, and added for the child the following prayer : O Lord, our God, the God of our Fathers, strengthen this child, and preserve him to his parents. May his name be among the people of Isreal.—"Brown's Antiquities."

2. And God said unto Abraham, thou shalt keep my covenant, therefore, thou, and thy seed after thee, in their generations. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin ; and it shall be A TOKEN of the covenant betwixt me and you.

And he that is eight days old shall be circumcised among you, every man child in your generations ; he that is born in the house, or bought with money of any stranger, which is not of thy seed. He

that is born in thy house, and he that is bought with thy money, must needs be circumcised : and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that scul shall be cut off from his people ; he hath broken my covenant.

And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self same day, as God had said unto him.—Gen. xvii.

Hence, if we can understand two plain verses of the Bible in the above named chapter, i. e. 10, 11, we may understand what the covenant of circumcision is. In these two verses we have the same thing mentioned four times, in different words: First, God says, *this* is my covenant: Secondly, he tells what it is, *Every man-child* among you shall be *circumcised:* Thirdly, God informs how this *covenant* is to be kept, Ye shall *circumcise* the flesh of your foreskin: Fourthly, God informs us what is the design, or use of this covenant of circumcision, It shall be a TOKEN of the covenant betwixt HIM and Abraham. This covenant of circumcision, is not, nor cannot be the covenant of grace or promise, as some have boldly asserted. The first covenant, or covenant of grace or promise, was repeatedly mentioned and confirmed by the promises of God to Abraham from twelve to fourteen years, before the second covenant or covenant of circumcision, was once brought to his view.—Gen. xii. 3. The covenant of grace is what God agrees, if we may so say, or covenants, or promises to do for Abraham, his posterity, and for the family of mankind ; or that which God hath promised to do for the human family, is the visible part of the covenant of grace, as it respects the good of man.

The covenant of circumcision is what God required Abraham to agree to and to practice.

By confounding these two covenants together, we should confound ourselves, our readers and hearers, and might reduce to practice some error, having no foundation in the word of God, and he might well say unto us on a certain day : who hath required this at your hands ? Circumcision was a positive command of God, and was by no means transmutable, or liable to change to something else. Had any person have tried it, it would have been tantamount to deferring of the rite, which would have been at the peril of being cut off from among the people. Circumcision was designed as a distinguishing rite to the Jews, to separate them from all other nations, and give them a happy possession in the promised land. It was designed to bring them into actual obediance ; to the observance of all the Temple worship, and they became debtors to do the whole law, moral, ceremonial, and Judicial. It was designed as a prerequisite, to come to the feast of the paschal lamb, or passover. All the congregation of Israel shall keep it. And when a stranger shall

sojourn with thee, and will keep the passover to the Lord, let all his males be circumsised, and then let him come near and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourneth among you. Exo. xii. 47–49. Circumcision, being designed as above, it continued in force, answering in its place the purpose of God, until the accomplishment of the Jewish economy, when it ceased forever, standing all its appointed time, only now as a figure, pointing to the great, and spiritual work of regeneration, by grace in the soul of man, under the gospel dispensation down to the end of time. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in, Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby. And ye are complete in him, which is the head of all principalities and powers; In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. And you being dead in your sins, & the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses &c. Eph. ii. 8–16. Col. ii. 11 and 13. For he is not a Jew which is one outwardly: neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God. Rom. ii. 28–29.

Thirdly, The Church sitting in union, a person comes forward, gives a public declaration of a blessed work of grace in the soul, translating them from the kingdom of darkness, into the kingdom of God's dear son: The declaration being satisfactory, they are received by the right hand of Fellowship. A regular ordained preacher of the gospel, being Pastor, or supply, of the Church, on the responsibility of the word of God, and the church, goes with the person down *into* the water; and in the name of the Father, son and Holy Ghost, Immerses him in and covers him over with water, rais-

es him up, and cometh staightway out of the water. Thus it is, that Baptism is Immersion, and nothing else, and Immersion is Baptism, and nothing else. Let us not say in future Baptism by Immersion, for it is equal to saying Baptism by Baptism, or, Immersion by Baptism, which would be superfluous; and in fact, it would be, conceding the point to an opponent of our divine, and very sacred ordinance. Baptism is the door into the Gospel church; regeneration is a prerequisite to fellowship, and fellowship to Baptism, which is an ordinance of the gospel, acting in the church, and not out of it. This being the case, the preacher could not act alone in the reception of members, neither could the church without a preacher, administer the ordinance of Baptism: therefore, they act in unison. It would be *passing strange* for a preacher, in a gospel land abounding with churches, alone to receive and Baptise persons.

Fourthly, Circumcision, belonged to the law dispensation.

Baptism, belongs to the gospel dispensation.

Circumcision was first performed by Abraham.

Baptism was first administred by John the Baptist.

Circumcision acted indiscriminately, upon all the Jewish males whether saint or sinner.

Baptism acts discriminately, selecting those, and only those, who are regenerated and born again.

Circumcision was expressly limited to males. Females, tho' descended from the same parents, were not subjects of the *token* of that covenant: but the baptismal institution includes both men and women. Circumcision might be lawfully administered by any person, at least any head of a family, whether male or female.

Baptism is to be administered by particular officers in the christian church, called of God and qualified for the work.

Circumcision came in *its* own place; and acted independently for itself. Baptism came in *its* own place, and acts independently under the gospel dispensation for itself. Hence it is, that Baptism did not come in the place of circumcision. For, the rite itself is so very unlike the gospel institute, that it appears extremely unnatural to infer one from the other. Circumcision was a painful bloody rite, cutting off the flesh &c. But Baptism is an immersion, or washing the whole body in water.

Other dissimilarities might be urged, but these are thought sufficient to shew that it is not the easiest thing in the world to infer baptism from circumcision. It certainly requires a large stock of mystical Jesuitical ingenuity to make an inference appear plausible, where the nature, act and design are so different.

If baptism came in the room of circumcision, in the manner argued by some, what a pity it is the Apostles had not known it; how conciliatory it would have been to those who were tenacious of Mosaick rites, for the Apostles to have told them, don't be uneasy men and brethren about circumcision, for baptism is in room of it, and

moreover, as the keys of the kingdom of heaven is given to us, we have it in commission to tell you, that female infants are now added to the old account.

The best argument that we have ever seen, either for infant baptism, or infant sprinkling, is, that "the Catholic Church is infallible" and has *decreed that it shall be done.* This is worth just what it is; and may answer with some to sustain a trembling cause; but christians had better imitate the example of Christ and his Apostles, and "*go down into the water.*"

If baptism came in the place of circumcision, it is rational to infer that it acts with the same force; consequently every parent (especially believing ones) should either baptize or sprinkle their children, their slaves that are bought with their money, & all that are born in their house, let there be 5, 50, 500, or 5,000 belonging to it. Upon the same principles, to be consistent with themselves, they would be, in this particular, downright papists, and baptize the subjects of a mighty prince, because he embraced the faith. If this principle be a gospel one, it will bear examination, and not be the worse from being practised to perfection. If it be absurd when practised thoroughly, it is not the less so when practised smally. The only difference is, the absurdity does not appear so glaring.

As we do deny the right of baptism to babes, from the Abrahamic covenant, we are charged with discarding the idea of infant salvation. This we deny. We conscientiously hope and believe, that as Jesus took babes into his arms and blessed them, that all that die in that situation, receives an application of his atoning merits, and is saved with an everlasting salvation.

In conclusion we say, that the difference between circumcision and baptism, is like unto that of *debt* and *credit.* The former involves men in a state of bankruptcy. The latter is liberty, the answer of a good conscience, and the participant will hear the master say, "well done thou good and faithful servant."

We have had a pleasant and favored meeting; we desire to thank God for the union, harmony and brotherly love with which the business of the association has been conducted. We must come to a close. May God Almighty bless you, may he bless this our epistle, and may the truth shine, God's name be glorified, and souls edified, and established, is the prayer of yours, in Gospel bonds.

D. DOBBINS, Moderator.

P. Ramsaur, Clerk.